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A DESCRIPTIVE CATALOGUE

AND

REVIEW

OF

URDU CHRISTIAN LITERATURE,

1886—1901.

BY THE

Rev. H. U. WEITBRECHT, Ph. D.,

Church Missionary Society.

Secretary, Panjab Bible and Religious Book Society.

Lahore:

PANJAB RELIGIOUS BOOK SOCIETY.

1902.

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Stanton, H. U. Weitbrecht (Herbert Udny Weitbrecht)

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ABBREVIATIONS EMPLOYED.

R.=Roman character.
Ar=Arabic ,,
pp.=Pages.
8vo, 12mo, &c.=Octavo, duodecimo, &c., size of page.
publ.=Published by.
'70, &c.=Year of publication of last edition, leaving out century.
cps.=Copies of edition.

N.B.—If no distinctive mark is given the book is in the Persian character.

NAMES OF PUBLISHERS.

R. T. S.=Religious Tract Society, London.
Mz.=Mirzapur Mission Press.
M.=Methodist Mission, Lucknow.
Sik.=Sikandra Orphanage Press.
N. I.=North India Tract Society.
A. M.=Allahábád Mission,
L. M. Pr.=Ludhiána Mission Press.
A. T. S.=American Tract Society (through Ludhiána Mission Press).
C. K. N.=Society for Promoting Christian Knowledge, North-West Provinces Committee.
C. K. P.=Society for Promoting Christian Knowledge, Panjáb Committee.
P.=Panjáb Religious Book Society.
C. V.=Christian Vernacular Education Society, Panjab Committee.
C. L. S.=Christian Literature Society, (new name of the C. V. C. S.) Panjáb Committee.
C. M. S. (Allahabad)=Publication Committee of C. M. S. Conference in the United Provinces.
Br.=Plymouth Brethren.
Pr.=Private individuals (with place of publication in brackets).

Note.—For convenience of reference the catalogue has been furnished with an **alphabetical list of book titles,** (see page 79), so that any book or tract can at once be identified.

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REVIEW

OF

URDU CHRISTIAN LITERATURE,

1886—1901.

The present descriptive Catalogue is a continuation of the one published in 1886, copies of which may still be had at the Religious Book Depository in Lahore. I do not therefore propose to repeat here what has already been recorded there, as to the History of the Urdu language and literature, whether general or Christian, especially as I have lately treated the matter in a monograph on *The Urdu New Testament* (Bible House Papers, No. III). Those who desire to see it dealt with further may consult the preface of Dr. Hooper's *Helps to Hindustani Idiom* (C. L. S., Madras) and Dr. Grierson's pamphlet on *Recent Translations of Scripture with Hindi and Bengali.**

The History of Urdu Scripture translation also has been sufficiently traced in the first of these monographs, and it does not seem worth while to cumber these pages with a mere repetition of the Panjab Auxiliary Bible Society's Catalogue. In like manner, as the Christian publications

* All available at the Religious Book Depository, Lahore.

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in Panjabi (Gurmukhi and Persian characters), Pashtu, Kashmiri, Sindhi, and Balochi, are all given in the Catalogues of the Panjab Bible Society and Religious Book Society, these will not be dealt with here, but we shall only have to do with the development of Urdu Christian literature during the last 16 years and its present condition.

It will, however, be worth while, first to glance at the development of general Urdu Literature during this period. Unfortunately, the returns published by the Government of India are available only to the end of 1898 ; still these may indicate the general trend of progress. I say 'general' advisedly, for in some details the returns are clearly unreliable, as will be seen.

To prove the importance of the Urdu language as a vehicle for the diffusion of knowledge, I first give a tabular statement showing the number of publications registered in the various languages used in British India during 1898:

Publications classified by Languages.

Languages.	Madras.	Bombay.	Bengal.	United Provinces.	Panjab.	TOTAL.
Arabic ..	1	3	3	20	47	74
Assamese ...	...	...	5	...	...	5
Bengali ...	...	...	984	3	...	987
Canarese ...	28	6	...	...	...	34
English ...	257	114	538	92	104	1,105
German ...	2	...	...	...	...	2
Garo ...	...	...	11	...	...	11
Gujrati ...	...	412	...	1	...	413
Gurkhari ...	...	...	...	2	...	2
Hindi ...	...	61	75	296	71	503
Italian ...	...	...	1	...	...	1
Kaithi ...	...	...	...	2	...	2
Kashmiri ...	...	...	...	...	9	9
Khasi ...	...	...	3	...	...	3

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Languages.		Madras.	Bombay.	Bengal.	United Provinces.	Panjab.	TOTAL.
Konkani	...	2	1	...	...	...	3
Latin	...	1	1	...	...	...	2
Malayalam	...	26	...	...	...	...	26
Manipuri	...	...	...	2	...	...	2
Marathi	...	...	223	...	2	...	225
Marvadi	...	...	3	...	...	3	6
Mundari	...	...	...	2	...	...	2
Musulmani Bengali	...	...	...	19	...	...	19
Nepalese	...	...	...	3	...	...	3
Panjabi	...	...	1	...	8	274	283
Pashto	...	...	..	...	...	8	8
Persian	...	1	13	3	66	38	121
Prakrit	...	...	...	...	...	1	1
Roman	...	...	...	...	5	...	5
Sindhi	...	...	48	...	...	7	55
Sanskrit	...	51	68	62	76	15	272
Santali	...	...	...	10	...	...	10
Tamil	...	241	...	...	...	...	241
Telugu	...	264	...	...	...	...	264
Tibetan	...	...	...	1	...	...	1
Tulu	...	1	...	...	..	...	1
Urdu	...	1	14	38	454	605	1,112
Uriya	...	3	...	161	...	...	164
Zend	...	...	1	...	...	...	1
TOTAL	....	879	969	1,921	1,027	1,182	5,978

From these figures it will be seen that in 1898 the number of registered publications in Urdu (1,112) exceeded that in any other language not excluding English (1,105) or Bengali (987). In fact more than one in every six of the registered Indian publications of 1898 was in Urdu; and to these we have to add 220 bilingual or other mixed works in which Urdu had a share. The great majority of

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these polyglot works have to do either with language, as Dictionaries, Grammars and Phrase books, or with religion, being Muhammadan books which give the Arabic text of the Quran, Traditions or other standard theological works, with Urdu renderings and comments.

The returns for other years show that the sum of the contributions from Madras, Bombay and Bengal is sometimes larger than in 1898, still this item never amounts to more than a small fraction of the whole number of Urdu publications. The mass of them see the light in the United Provinces (454) and the Panjab (605). These proportions vary; but on the whole the largest number of Urdu publications is registered in the Panjab. This may be accounted for partly by the fact that the political Panjab includes Delhi, the great home of Urdu, partly by the greater predominance of Muhammadanism in the Panjab; for the literary tongue of the Indian Muhammadan, wherever he lives, is Urdu.

It must, however, be remembered that these returns cannot give us entirely reliable information, first, because there is no means of telling what kind or number of publications escape registration, and second, because the returns themselves show signs of incompleteness. It is incredible that Madras, with Haidarabad and its sundry Muhammadan printing presses, should have issued only one Urdu work in 1898. In the returns of other Provinces I have come across cases of palpable error in the figures for Christian publications.

The nature of the Urdu works published in 1898, as well as their distribution by Provinces, is shown in the table given on page v.

It cannot be said that the number of Urdu works registered in the Panjab in 1898 gives much cause for congratulation if we compare it with the figures for 1882* : then 678 works were published and 16 years later only 605 or (adding 90 polyglot

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* See *Urdu Christian Literature* (1886) p. xx.

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Urdu Books registered in 1898 classified according to subjects and Provinces.

Subject.	Madras. Urdu.	Madras. Mixed.	Bombay. Urdu.	Bombay. Mixed.	Bengal. Urdu.	Bengal. Mixed.	N.-W. P. & Oudh. Urdu.	N.-W. P. & Oudh. Mixed.	Panjab. Urdu.	Panjab. Mixed.	Rest of India. Urdu.	Rest of India. Mixed.	Total. Urdu.	Total. Mixed.
1. Arts	...	...	2	...	...	...	4	...	8	...	...	...	14	...
2. Biography	...	...	...	...	...	...	6	3	19	1	...	...	25	4
3. Drama	...	...	1	...	...	...	6	...	14	...	...	...	21	...
4. Fiction	...	...	...	...	7	...	73	...	38	...	...	...	118	...
5. History	...	...	...	...	1	...	29	1	29	...	...	...	59	1
6. Language	...	...	...	...	1	3	62	32	67	47	...	...	130	82
7. Law	...	...	...	...	4	1	10	2	44	...	...	...	58	3
8. Medicine	...	...	...	1	1	...	15	1	30	...	...	...	46	2
9. Miscellaneous	1	...	1	...	5	...	83	11	134	2	...	...	224	13
10. Poetry	...	...	10	2	3	...	106	12	52	10	...	...	171	24
11. Politics	...	...	...	...	...	...	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science) ...	...	...	...	...	...	...	1	...	...	...	...	...	1	...
13. Religion	...	1	...	...	15	5	31	54	122	30	...	1	168	91
14. Science (Math. & Mech.) ...	...	...	...	...	...	...	23	...	39	...	...	...	62	...
15. Science (Natural and others),	...	...	...	...	1	...	1	...	6	...	...	...	8	...
16. Travels and voyages ...	...	...	...	...	...	...	4	...	3	...	...	...	7	...
Total of the year ...	1	1	14	3	38	9	454	116	605	90	...	1	1,112	220

works) 695. This shows, alas! that, whether we look at the Panjab University, established in 1882, or at other agencies, we find that they have not succeeded in appreciably raising the literary activity of the Province. Nor can we wonder at this when the whole force of education goes into English training, and this again into work that produces bread and butter, or say chapatis and ghi. These products are not plentifully gained from vernacular literary effort as it now stands.

The reviewer of the United Provinces returns for 1898 is decidedly pessimistic in his opinion on the work done. He laments the entire pre-occupation of men of literary training by the routine of official duties; the absence of any adequate machinery for bringing into notice literary work of real excellence; and of an effective body of respected critics. As he rightly says: "It argues a profound insensibility to the beauties of good literature, that the only two works of English fiction, which have been selected for translation into the Vernacular (in the North-West Provinces in 1898) are Reynold's *Rye House Plot* and James' *Book of Love.*" Truly such facts may well give cause for heart-searching as to the methods of our present system of education.

There is, however, another side to the question. To say nothing of the Christian Societies, we have authors and presses who do their best to produce healthy literature. In Bengal a school of fiction is growing up which, to judge by the descriptive précis, appears to be fairly healthy and sensible. In one novel (written by a Bengali lady) "The heroine, though by birth a Hindu, is practically an English girl, who gets into a fit at the bare suggestion of her would-be husband's faithlessness." In another, after a troubled course of true love in sundry lands the hero and heroine "met together, embraced Christianity, and became husband and wife."

Dramatic composition and translation is active there, too, and by no means all of doubtful tendency. Even in the Panjab lists for last year we have had "*Faust ká purhasrat*

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Natak" (the Tragedy of Faust) in Urdu. Another author has satirised the present methods of higher education in a story, entitled *M. A. banákar kyún merí mittí palíd kí?* (Why have you degraded me by making me an M. A.?) We have Urdu Historical tales, such as one on Saladin and the Crusaders and translations of Shakespeare's dramas. A Muhammadan author gives an Urdu version of the *Travels of Ibn Batuta*, the Muslim Marco Polo, and a well reasoned book on the Rights of Women (*Huqúq i Niswán*). It is a curious fact that last year's returns contain a number of Harmonium Manuals. We have *Harmonium Parkásh* (Panjabi), *Risála e Harmonium* (Nagari), *A'ína e Harmonium; Kulliyat i Harmonium; Guldasta e Harmonium* (Urdu), all copy-righted; showing that this form of musical training has "caught on." Elementary as it is, it will do something to vindicate the connection between "music and morals." Some of the Urdu journals show considerable enterprise and are real vehicles of popular education, though I fear that there is scarce one amongst the more widely circulated, which excludes doubtful advertisements. The past year has seen the issue of a genuine literary magazine in Urdu named *Makhzan.* This contains high class articles in prose and poetry; and has met with an encouraging reception.

As far as the returns of the Government of India show, the annual production of Urdu literature did not increase within the 13 years, 1886—1898.

In 1886 the total number of Urdu publications (including multilingual in which Urdu is an element) was 1,756. In 1898 the registered totals come to 1,313 only. The highest intervening total is that of the year 1889, which shows 1,887, after which there is a sudden drop to 1,635 in 1890 and to 1,291 in 1891, and the numbers had never recovered themselves up to 1898. This makes one suspect a change in method or accuracy of registration, for no cause of the sudden drop is apparent. The Bengal Reviewer expresses his opinion on one occasion, that 33 per cent. of published works "escape

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registration." This may have been more frequent of late years than formerly. Still the outstanding fact remains that in the period under review, the annual output of Urdu literature has, if anything, decreased. But it must also be remembered that the total amount of books available for readers has largely increased, as a fair number of publications run a course of several years.

We may, however, say that, in spite of slow progress and many obstacles, Urdu literature as a whole has made some progress in interest, instructiveness and purity. Hitherto we have had to lament the fact that Vernacular literature has received no direct encouragement from those who have the direction of Higher Education. It is much to be hoped that the Universities Commission will repair this serious neglect, by ensuring that graduates shall be tested as to their ability to set forth in their own language what they have learned in English, and that excellence in Vernacular literature and services in the promotion of it shall be considered fit subjects for recognition by University honours.

I now pass on to consider the facts set before us by the Catalogue as to

Urdu Christian Literature,

as regards both its development during the last 16 years, and its present position.

The quickest way to get at the ratio of progress is to exhibit the number of extant works under the various headings, as they stood at the end of 1885 and at the end of 1891 (see table on page ix). In giving these figures I merely ask readers to remember that while the comparison in a general way is correct, they must allow for omissions of extant works, of which I have not heard, as well as for the occasional counting of one book under two heads. These errors probably balance each other.

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Urdu Books and Tracts Extant

In	Part I.—Books for Christians.											
	Commentaries.	Bible hand-books.	Doctrinal, Moral & Pastoral.	Church History.	Sermons.	Devotional.	Biography.	Stories.	Women & Girls.	Children.	Miscellaneous.	Total.
1885 ...	24	26	38	8	8	54	7	97	13	59	22	356
1901 ...	38	64	108	18	68	118	20	155	28	102	48	767
Nett increase...	14	38	70	10	60	64	13	58	15	43	26	411
Increase *per cent.* ...	59	146	188	125	750	118	185	59	115	72	118	115

In	Part II.—Books for Non-Christians.						Part III.—Periodicals.
	General Tracts.	General Books.	Hindus.	Muhammadans.	Reformers.	Total.	Total.
1885 ...	113	18	6	48	4	189	7
1901 ...	250	32	13	71	13	379	12
Nett increase ...	137	14	7	23	9	190	5
Increase *per cent.* ...	82	77	116	47	225	100	81

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The process of elimination has not been rapid. Of the publications noted in 1886, 44 books and 96 tracts have been allowed to go out of print. This number would have been larger, but for the fact that the sale of many works, especially those for Christians (owing to the smallness of the reading community) is very slow; and thus some books, of which we should be glad to see new and revised editions, and others which would not be reprinted are still in stock.

It appears that the increase of Urdu Christian books has been somewhat larger in the case of those intended for the Christian community (115 per cent.) than among those for outsiders (100 per cent.). As concerns the bulk of the volumes, this difference is greater than it seems, because, of publications for Non-Christians, many more are tracts than of those for Christians. On the other hand, as regards circulation, the literature for outsiders is far in advance. The monthly tracts are published in editions of 40,000, whereas no publication for Christians (the Bible excepted) reaches a tenth of that number.

It is satisfactory to note that the provision for the study of the Bible and of Christian Doctrine is much better than before. The large increase in Sermons is valuable for scattered groups of Christians who have no stated ministry; but one could wish that more had been done to provide fresh reading for women and girls, as well as for children. In the Muhammadan controversy our literature has fairly kept pace with the times; but in Hinduism we are still lamentably behindhand. Since the Hindu portion of *Din'i Haqq ki tahqiq (Sat Mat Nirupan)* has gone out of print in Urdu, we have no good detailed manual of the Hindu controversy. To take an intelligent part in discussion with Muslims requires so much less reading than to meet the many headed Hydra of Hinduism, that almost all Missionaries and even Hindu converts in the Panjab seem to gravitate to the former. It was mentioned in my last review (page xl) that the Panjab Missions have failed to produce a systematic work on

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Sikhism. This reproach still rests on them. Our literary appeal to Sikhs is represented only by a small brochure in the Gurmukhi character, entitled *Bichar Prakash,* issued quite lately : and in Urdu, which all educated Sikhs read, we have nothing of the kind. Under the heading "Reformers" too, very little new work appears; but a good deal has been done for this class in the way of tracts, especially in the monthly Handbill series, and it is noteworthy that these short articles, coming out after the manner of a newspaper, have been by far the most widely circulated of Christian publications, partly no doubt because they are distributed gratis. That they form an exceedingly effective means for the dissemination of Christian truth is testified from the most varied quarters.

I conclude by noticing some of the more striking works which have appeared under the various sections since 1886.

The Episcopal Methodists are the only Missionary body who have succeeded, so far in producing a complete series of Commentaries in the New Testament. Unfortunately these Commentaries are published only in the Roman character, which does not reach a large part of the Urdu reading community. They form, however, the chief contribution under this heading.

Among Bible Hand-books the following fresh works may be mentioned: *'Ahd i Atíq kí Kitáben,* a translation of *The Old Testament and its Contents,* by Professor Robertson, from the *Guild Text Book Series; Kawáifu's Saháif,* an introduction to the Bible by Dr. Imadu'd Din, which has gone into a second edition in Roman: and *Qadím Tawáríkh ká Ikhtisár,* a translation by Dr. Wherry from *Landmarks of Ancient History.* The Revision of the Urdu New Testament, which has been going on during this period, has been discussed in a pamphlet by the present writer, entitled *Nayá 'Ahdnáma, aur us ke Urdú tarjumon kí kaifiyat. Lugát i Yúnání* (a Greek Dictionary of the New Testament) by the Rev. J. C. R. Ewing, M. A., is a most useful help to students who use Roman Urdu.

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Under "Doctrinal" we have a valuable book in the Urdu version of Dr. Hooper's *Christian Doctrine, in contrast with Hinduism and Islam*, intended primarily for the use of young missionaries, but worthy of study by the more advanced. This is soon to appear in a new and revised edition. The same author's *Haqíqat i Gunáh* and *Begunáhí e Masíh* have gone into a second edition and so has Butler's Analogy, now called *Tahqíqu'd Din*, the translator of which, Mr. H. R. Williams, has also given us an Urdu rendering of the three classical Sermons of Bishop Butler on *Human Nature, Human Ignorance*, and the *Nature of Goodness*. The Rev G. L. Thakur Das, an active writer on the Muhammadan controversy, has published *Hikmatu'l Ilham*, a treatise on the Philosophy of Inspiration. *Masíhí Dín ki Usúlí báten* is an abridged translation of Bishop Moule's *Outlines of Christian Doctrine*. We have also an Urdu version of Dr. Maclear's *Introduction to the Creeds*, a *Commentary on the Apostles' Creed*, by the Revs. E Johnson and Nihal Singh, and a useful anonymous brochure (in Roman) on *the Nature of the Trinity*. There is no such large work in evidence during this period as *Ma'dan i 'Ilm i Iláhí* (Dr. Hodge's *Outlines of Theology*) published in 1884.

In "Church History" some progress has been made. The Church of England has given us a manual (up to A. D. 590) by the Rev. A. Westcott (late S. P. G., Madras), mainly taken from Smith's Manual, and another by the Rev. J. N. Carpenter of St. Paul's Divinity School, Allahabad, for the first two centuries only. The Presbyterian view is represented by Dr. Wherry's Compendium, and by Dr. Stewart's courageous work, in two goodly volumes, on the Ante-Nicene Church, based on the labours of Professors Cullen and Schaff.

Among Sermons and Addresses are included a striking series of original discourses by the late Rev. H. F. Wright (C. M. S., Amritsar) and translations of Professor Drummond's *The greatest thing in the world* and six of Spurgeon's sermons.

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The "Devotional" list contains translations of Spurgeon's *All of Grace*: Dr. Macduff's *Morning and Night Watches*; Mr. Andrew Murray's *With Christ in the School of Prayer*: *Imago Christi* by Dr. Stalker; *The Imitation of Christ* by Thomas a Kempis, and two or three Anglican Manuals, such as *Imdadu'l 'Ibadat* (Helps to worship). There are new and revised editions of the Anglican and Presbyterian Hymnals; a revised translation of the Book of Common Prayer, *Rasúm-náma*, a Presbyterian 'Book of Rites'; a *Hindustani Tune Book*, giving Bhajans and Ghazals with their melodies in our notation; and *Madsarái kí guftgú* (a conversation on praise) by Dr. Stewart, enforcing the exclusive use of metrical Psalms in public worship.

Our Urdu Biographies have been reinforced by sketches of Bishop French, Mr. Spurgeon, Baba Padmanji (a noted convert from Hinduism in the Bombay Presidency), Luther, Wesley and Queen Victoria.

Among stories those of A. L. O. E. have wonderfully retained their popularity, though the gifted authoress added scarcely any to her list of short Indian tales during the last years of her life. Among more recent stories we have several longer tales. Those connected with early Christian history have been especially popular, notably the *Prince of the House of David*, *Ben Hur* and *Martyrs of Carthage*. We have also an Urdu version of *Black Beauty*, the horse story so attractive to children, and a translation of *Baxter's Second Innings* by Prof. Drummond. This was done in connection with the Baring High School, Batala, so Baxter was supplanted by Khushhal, the captain of the cricket team there, and the book is called *Khushhál ká dúsrá Iningz*.

Among miscellaneous works we find the Society of Christian Endeavour in evidence, with a pamphlet of regulations. Descriptions of England, Japan, India, the ancient Romans and others have been added to the list of general books, which is replenished from time to time by translations from the English publications of the Christian Literature Society.

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In the works for Non-Christians the increase has been small, as already pointed out, except in the periodical tracts Among general works, the only one of note is *the Teaching of Jesus Christ in His own words*, arranged under headings by Lord Northbrook, with a preface by the noble author, commending this teaching to the people over whom he once ruled. The most effective book for Hindus is the biography already mentioned of the Rev. Baba Padmanji, *Once Hindu, now Christian.* Among works for Muhammadans the most effective of fresh publications are two books by a Syrian Christian [not a convert from Islam, as stated in the catalogue]. The first is *Asmár i Shírín* (Sweet First Fruits), a story relating the conversion of a group of Muslims through the study of the Scriptures; the second is *Minárú'l Haqq* (the Beacon of Truth) in which the same author enlarges on the arguments touched on in his first book. These are both translated direct from the Arabic originals, which were put into English in an abridged form by Sir William Muir. Dr. Rouse's series of tracts for Muslims forms a useful addition to our stock. During this period the late Dr. Imadu'd Din turned his attention chiefly to books for the Christian Church, but he has left an interesting work, useful for those who have to deal with Sufis, in *Taftíshu'l Auliyá*, an investigation into the claims of Sufi Saints. The same lamented author sent a pointed and spirited reply in his *Khatt i Shikágo* to the invitation that reached him to join in the "Parliament of religions." Otherwise our literature for "Reformers" have no specially noteworthy fresh book to show.

The deaths of Dr. Imadu'd Din, Mr. Abdu'llah Athim, Maulawi Safdar Ali, Miss C. M. Tucker (A. L. O. E.) and Messrs. Ullmann and Däuble have deprived the Church of useful writers. Of new ones who are likely to fill their places it may be better to speak when their work has been tested. In the death of the Rev. R. Clark, M. A., the cause of Christian Literature in the Panjab has lost its foremost supporter (see Report of Panjab Religious Book Society for 1900).

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Of new organisations for the production and spread of Urdu Christian Literature, there is not much to tell. The C. M. S. Missions of the United Provinces have started a Committee for publications, under the auspices of which some new books have been produced. The Christian Vernacular Education Society has changed its name to Christian Literature Society, and has lately set on foot a Committee separate from the Panjab Religious Book Society, at Ludhiana, where Dr. Wherry is pushing the production and advertisement of literature. The Panjab Religious Book Society itself has steadily enlarged its operations : the vernacular issues increased from 199,842 in 1886 to 726,467 in 1901, and though this increase is mainly accounted for by tracts for free distribution, yet the amount of vernacular sales also increased from Rs. 8,006 to Rs. 13,947. Two new Christian presses have come into existence, an English one at Lahore (the Panjab Christian Press) and a vernacular one (the Masihi Press), first at Amritsar and afterwards at Lahore. The Manager of the latter has taken his business to one of the larger presses, and the former is hardly in a flourishing condition. A proposal was made that the Panjab Religious Book Society should start a press of its own, but it seemed better to use the services of existing large concerns in Lahore.

During this period the Plymouth Brethren have appeared as Urdu publishers. Almost all their tracts and pamphlets are due to the untiring industry of one man, Col. L. S. Jacob, who has managed to combine the work of missionary and author with the highly efficient superintendence of the Irrigation Department.

The Roman Catholics do a certain amount of Urdu publication work; but I have never come across anything of theirs except popular devotions or books for worship and, as it is difficult to get at these, they have not been included in the present Catalogue ; nor have I received any Urdu publications of the Salvation Army, though I have noticed one or two in the Government returns.

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The growth of Urdu Christian journalism has consisted in the addition of 3 small local papers at Bannu, Dinanagar and Gujrat, the last an evangelistic broad sheet; a Roman Urdu Temperance paper (monthly) for the U. P. and a monthly Persian Urdu Christian Magazine of a devotional character, with, however, the addition of news and notes, to which that epithet would not always apply.

This is not the place to enlarge on the most recent addition, the monthly magazine of general and evangelistic reading known as *Taraqqi*. This, with other publications of the current year, will be noticed (D. V.) in next year's review, the second, it is hoped, of an annual series.

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DESCRIPTIVE CATALOGUE.

[Figures in brackets at the end of an entry refer to the page of the Catalogue of 1886 on which the book may be found. Those not so marked, have been published since 1886 or, in a few cases, were omitted then.]

PART I.

BOOKS FOR CHRISTIANS.

1. Scripture Commentaries.

Whole Bible.

R. *Musharrah Fiqra'í Baibal* (Annotated Paragraph Bible). Rev. Dr. Mather. 504 pp. R. 8vo: Rs. 3: publ. Mz. '81. 1st Ed. Translation of the Religious Tract Society's *Annotated Paragraph Bible.* With maps. Part I. Only to the end of II Samuel. (5).

R. *Musharrah Fiqra'í Injíl.* As before. 534 pp. Re. 1. *New Testament* from the same work. (5).

Single Books (in Biblical order).

R. *Kitáb i Paidá'ish kí Tafsír* (Commentary on Genesis). Rev. D. W. Thomas. 297 pp. 8vo: Re. 1-8 0: publ. M. '77. With an introduction to the Bible in general (but none to Genesis in particular); also several excursus on moral and other difficulties. (5).

R. *Tafsír i Kitáb i Khurúj* (Commentary on Exodus). Rev. D. W. Thomas. 208 pp. R. 12mo: 8 as.: publ. M. '82. With introduction and notes based on the Speaker's, Jamieson and Fausset's, Samuel Clarke's, Newhall's and other commentaries. (5).

R. *Dáúd kí Zabúr* (The Psalter of David). Rev. S. W. O'Neill, M. A. 30 pp. 8vo: publ. Pr. 1st Ed. An attempt to translate the Psalter so as to preserve the smoothness of the English Prayer Book Version.

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R. *Tarjuma e Mazámír ba Sharh o Tafsír* (A translation of the Psalms, with expository notes). Rev. J. Owen, D. D. 534 pp. R. 8vo: 8 as.: publ. N. I. '61. 1st Ed. The author gives his own translation of the Psalms, with a brief introduction to the whole book, and a short conspectus of each Psalm. The notes are terse and well digested, and the book is a useful one for theological students and general readers. (5).

R. *Yasa'yah Nabí kí Kitáb ká tarjuma 'Ibrání se aur us kí sharh.* (A translation of the Book of the Prophet Isaiah from the Hebrew, and its exposition). Rev. Dr. Owen. 469 pp. R. 8vo: Re. 1-8-0: publ. N. I. '69. 1st Ed. 1,500 cps. A Commentary similar to that on the Psalms, and equally useful. (6).

R. *Yaramiyáh aur Nauha.* (Jeremiah and Lamentations.) Rev. Dr. Mansell. 241. pp. 12vo: 6 as.: publ. M. '93. Commentary with text and notes after Dr. Whedon.

R. *Daniyál Nabí kí Kitáb* (The Book of the Prophet Daniel) Rev. Dr. Mansell. 89 pp. 12vo: Re. 0-4-0: publ. M. As before.

R. *Hajjí Nabí kí Kitáb kí Tafsír* (Commentary on the Book of the Prophet Haggai). Rev. W. F. Johnson. 46 pp. R. 8vo: publ. N. I. '78. 1st Ed. 600 cps. (5).

R. *Zakariyah Nabí kí Kitáb kí Tafsír* (Commentary on Zechariah). Ep. as before. 240 pp. '80. (5).

R. *Mal'ákí Nabí kí Tafsír* (Commentary on Malachi). As before. 99 pp. '79. (5).

These Commentaries on the three post-exilic prophets are identical in execution and bound up together (price of the whole, Re. 1-8-0). A plain practical Commentary on this portion of Scripture, with a short introduction to each book; expository notes and brief homiletical hints being given separately.

R. *Ambiyáe Asgar kí Tafsírát.* (Commentaries on the Minor Prophets.) Rev. Dr. Mansell. 440 pp. 12vo: 8 as.: publ. Meth. L. '91. 1st Ed. With introductions, text and notes, after Dr. Whedon.

Injíl i Matí kí Tafsír (Commentary on St. Matthew's Gospel). Revs. R. Clark and 'Imádu'd Dín. 518 pp. R. 4to: Re. 1: publ. P. '75. 1st Ed. (6).

Tafsír i Injíl i Yuhanná. (A Commentary on St. John's Gospel.) As before. pp. 503. 4to: 12 as.: publ. P. '88. 1st Ed. 1,000 cps.

Tafsír i Kitáb i A'mál (Commentary on the Acts). As before. 633 pp.: publ. C. K. P. '79. (6).

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The matter of the three preceding Commentaries was compiled from English sources by the Rev. R. Clark, M.A., and expressed in Urdu by the Rev. Dr. 'Imádu'd Dín. The first has an Urdu map of Canaan; the last, a historical table of the history of the Acts. The comments have special reference also to Muhammadan objections, and are largely homiletical.

R. *Injíl i Matí o Marqas kí Tafsír* (Commentary on SS. Matthew and Mark.) Rev. J. L. Scott. 315 pp. 8vo : Re. 1 : publ. N. I. '66. 1st Ed. 2,500 cps. (6).

R. *Injíl i Lúká o Yuhanná kí Tafsír* (Commentary on SS. Luke and John). Rev. J. L. Scott. 865 pp. 8vo : Re. 1-4-0 : publ. N. I. '71. 1st Ed. 500 cps. (6).

This set of commentaries to the four Gospels is based mainly on Barnes' and Jacobus' Notes. A brief introduction is given to each Gospel.

Tafsír i Matí wa Marqas kí Injíl kí (Commentary on the Gospels of SS. Mathew and Mark). Rev. T. J. Scott. 643 pp. R. 4to : Rs. 2 : publ. M. '80. 1st. Ed. (6).

R *Ditto.* 412 pp. 8vo : Re. 1-8-0. '75. With an introduction on the harmony of the four Gospels, and the authenticity of the Christian Scriptures : a translation of the Commentary of an American divine, Dr. Whedon, adapted to this country with answers to the chief Muhammadan objections. (6).

Tafsír Lúqá o Yuhanná kí Injíl kí (Commentary on the Gospels of SS. Luke and John). Rev. T. J. Scott. (Entered in the Catalogue of the Methodist Episcopal Mission Press, but not received). (7).

Muqaddas Yuhanná ki Injíl kí Tafsír. (A Commentary on the Gospel of St. John.) Rev C. G. Däuble. 490 pp. 12vo : 8 as. (2 Vols.) publ. C. M. S. A. '96. 1st Ed. Without text or introduction. Homiletical.

R. *Rasúlon ke A'mál kí Kitáb kí Tafsír* (Commentary on the Acts of the Apostles). Rev J. Fuchs. 162 pp 8vo : 6 as. : publ. N. I. '67. 1st Ed. (See *Qulussion*). (7).

R. *Rúmion ke nám par ke Khatt kí Tafsír* (Commentary on the Epistle to the Romans. Rev. J Kennedy. 213 pp. : 8vo 8 as. : publ. N. I. '71. 1st Ed. (See *Qulussion*.) (7).

A'mál aur Rúmion. (Acts and Romans) Rev. Dr. Scott. 442 pp. 12vo : 10 as. : publ. M. After Whedon.

R. *Rúmion ke Khatt kí Tafsír.* (An exposition of the Epistle to the Romans.) Col. S. L. Jacob. 169 pp. 16vo : 4 as. : publ. Br. '96. 800 cps. (See also *Galation*.)

R. *Ditto.* 172 pp. '91.

Qurintíon ke pahle Khatt kí Tafsír. (A Commentary on the First Epistle to the Corinthians.) Rev. J. J. Lucas, D.D.

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464 pp. 8vo: 12 as.: publ. P. '93. 1st Ed. With introduction, analysis, and explanatory and devotional comments verse by verse.

R. *Ditto.* As before. 430 pp. 8vo: Re. 1.

1 *Qurintíon tá 2 Timtáus.* Rev. Dr. Scott. 388 pp. 12vo: 10 as.: publ. M. '98. After Whedon.

R. *Galation ke Khatt kí Tafsír.* (An exposition of the Epistle to the Galatians). Col. S. L. Jacob. 84 pp. 16vo: 1 a.: publ. Br '00. 800 cps. A new translation, with brief note, from the Brethren's standpoint.

R. *Ditto* 63 pp.

R. *Ganj i Afsíon.* (The Treasury of Ephesians.) Rev. W. F. Johnson, D. D. 224 pp. 8vo: 6 as.: publ. N. I '89. 2nd Ed. 500 cps. A homiletical Commentary on the Epistle, consisting of sermons and sermon heads.

R. *Tafsír ba Khatt Qulussíon ko* (Commentary on the Epistle to the Colossians). Anon. 174 pp. R. 8vo: 6 as.: publ. N. I. '71. 1st Ed. See *Rúmion & A'máli*. (7).

These three Commentaries form a series. Mr. Fuchs' Commentary on the Acts is a translation of that portion of the Bible Hand-book originally published in German at Calw, and edited by Dr. Barth, afterwards issued in English by Nisbet & Co. It is adapted for use in India by suitable additions and omissions. The two other Commentaries on the Romans and Colossians are fuller, especially the latter, which likewise contains a new and literal translation, in parallel columns with the ordinary Urdu version.

Títus tá Mukáshafát. (Titus to Revelation). Rev. Dr. Scott. 650 pp. 12vo: 10 as: publ M. '98. After Whedon.

Yuhanná Faqíh kí Mukáshafát kí Kitáb aur us kí Tafsír (The Book of the Revelation of John the Divine and its Exposition). Rev. I. Fieldbrave. 206 pp. R. 8vo: 6 as.: publ. M. '73. 1st Ed. Stated to be a translation from three English commentaries, under the supervision of the Rev. T. J. Scott. The author is a native Minister of the Methodist Episcopal Mission. Apparently follows the "consecutive historical" interpretation, but is also hortatory. (7).

Tafsír i Mukáshafát (Commentary on Revelation). Rev. 'Imádu'd Dín. 138 pp. R. 8vo: 6 as.: publ. P. '70. 1st Ed. A brief Commentary on Revelation, based on Elliott's *Horæ Apocalypticæ.* (8).

Sharh i Abwáb 6 tá 19 Kitáb i Mukáshafát. Mr. 'Abdullah Athim. 24 pp. 8vo: publ. Pr. (Amritsar) '91. A brief Commentary on Revelation vi to xix.

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2. Bible Hand-books.

'Ahd i 'Atiq ki Kitáben. (The Books of the Old Testament.) Anon. tr. 139 pp. 8vo: 4 as.: publ. P. '97. 1st Ed. 500 cps. "The Old Testament and its Contents" by Prof. Robertson, D. D. (Guild Text Book Series).

R. in press.

Ahsanu'l qasas (The best of stories).* Rev. J. Thomas. 182 pp. R. 8vo: 4 as.: publ. M. '78. An account of the religious, civil and social polity and customs of the Jews. (8).

'Ajíb o mufíd Suwálát i Baibal (Curious and useful Bible questions). Anon. 62 pp. R. 12mo: 6 p.: publ. M. '69. A set of questions on the books and contents of the Bible without answers; apparently for the use of Bible Teachers. (8).

Aurádu's Sírátu'l Masíh. (Lessons on the Character of Christ). Miss Wauton, tr. 356 pp. 8vo: publ. P. '92. 1st Ed. 500 cps. A revised translation of Eugene Stock's 'Lessons on the Life of our Lord.'

R. *Ditto.* 130 pp. 8vo: 4 as.: publ. P. '83. 1st Ed. (8).

Baibal Atlas, Urdú. Anon. 14 pp. 4vo: 8 as.: publ. P. 1st Ed. Bible Atlas, with 14 maps, in colours.

Baibal barhaqq. (The Bible is true.) Rev. E. W. Parker. 99 pp. 16vo: publ. M. '96. 3rd Ed. Proofs drawn from the prophecies about Babylon and the Saviour's Miracles.

R. *Baibal dhúndhne kí Jantrí.* (A Bible-searching almanac.) Mrs. I. T. Mody. 12 pp. 8vo: publ. M. 1st Ed. Applicable to any year.

R. *Baibal ke Suwál o Juwáb* (Bible Questions and Answers). Rev. B. H. Badley. 64 pp. R. 12mo: 1 a.: publ. M. '82. A plain Catechism on Bible History, intended specially for Sunday Schools. No. 2 of a series entitled *Suwálát i 'Ilm i Iláhí.* (8).

Baibal kí báten. Publ. L. M. '90. Demy wall sheet (also in R.) with contrasted passages of O. and N. T.

R. *Baibal kí áyaten dhúndne kí Jantri.* (An almanac for finding Bible verses.) Anon. 25 pp. 12mo: 1 p.: publ. P. '89. 1st Ed. A Bible-searching almanac with daily verses for a year.

R. *Baibal ke Mushkilát.* (Bible difficulties.) Rev. G. J. Dann, tr. 33 pp. 8vo: 3 p.: publ. N. I. '89. 1st Ed. 1,000 cps. Rev. Dr. Angus' *Bible Difficulties explained,* specially those connected with O. T. quotations in the N. T.

Baibal kí Naqlen (Puráná Ahdnámá). (Bible Stories, O. T.) Rev. J. F. Ullmann. 273 pp. 8vo: 6 as.: publ. P. 2nd Ed. 5,000 cps.

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R. *Ditto.* 246 pp.

Baibal kí Naqlen (Nayá Ahdnámá). (Bible Stories, N. T.) Rev. J. F. Ullmann. 228 pp. 8vo: 6 as.: publ. P. '95.

R. *Ditto.* 182 pp. Told in Bible Language. For schools.

Baibal Sharíf ke Wáqi'át ká Silsila. (The Series of Biblical events) Anon 55 pp. 16mo: 3 p.: publ. P. '93. 1st Ed. The chief events of the Bible, arranged as Sunday School Lessons.

Díní o Dunyáwí Tárikh ká Majmú' (Synopsis of Sacred and Profane History). Rev. A. Brodhead. 400 pp R. 8vo: Re 1: publ A. M. '74. 1st Ed. A hand-book of Biblical History, with the History of the Jews up to the Maccabæan dynasty. (8).

R. *Ganjína e Baibal.* (The Bible Treasury.) Mr. J. Jacob. 16 pp. 12vo: 6 p.: publ. M. '91. 1st Ed. On the evidences for, and the uses of, Scripture; for teachers and students.

R. *Hamárá Bádsháh aur Shafí'* (Our King and Intercessor). Miss Blackmar. 442 pp. R. 12mo: Re. 1-4-0: publ M. '80. Translation of a Life of our Lord, by the Rev. Dr. Wise, with 80 illustrations. (8).

R. *'Ilm i Iláhí e Baibal.* (Biblical Theology.) Rev. F. L. Neeld. 111 pp. 12vo: 8 as.: publ. M. '95. 1st Ed. An outline of the teachings of the Old and New Testament.

R. *Jugráfiá e Kan'án.* Rev. H. J. Thomas. 42 pp. 8vo: 4 as.: publ. Bapt. Mission, Delhi. 1st Ed. 300 cps. A sketch of the historical "Geography of Canaan."

Kaifiyatnáma Baní Isráel ke Tamám Salátín ká (An account of all the Kings of the Israelites). Rev. H. Stern. 333 pp. R. 8vo: 2 as.: publ. N. I. '67. 1st Ed. The work is a translation of a German History of the Kings of Israel and Judah. First the Kings of Judah to the Captivity are treated of, then the Kings of Israel similarly; and at the close a table of dates is given, with brief notes on certain chronological difficulties

Kalídu'l Kitáb (A Key of the Book). Rev. R. Hoskins. 1,195 pp. R. 4to: Re. 1: publ. N. T. '78. 1st Ed. A concordance to the Holy Scriptures, drawn up on the basis of the Mirzapur translation. (9).

R. *Ditto.* 901 pp. 12 mo: Rs. 2-8-0.

A. *Kawá'ifu's Sahá'if.* (The Nature of the Books). Rev. Maulavi Imad'ud Din, D. D. 198 pp. 8vo: 12 as.: publ. P. '87. 1st Ed. An Introduction to the New Testament.

Khaimagáh Bayábán men (The Tabernacle in the Wilderness). Anon. 12 pp. R. 8vo: 8 as.: publ. P. '77. From

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Miftáhu't Taurát. 12 coloured English lithographs, illustrating the Tabernacle in the Wilderness, with R. U. explanatory letter-press at the back; also the same with P. U. letter-press. (9).

R. *Khulása e Tawáríkh* (A Compendium of History). Rev. P. M. Zenker. 38 pp. R. 8vo: 4 as.: publ. P. '81. (9).

Ditto. 18 pp. R. 8vo: 2 as.: publ. '88. Gives the chief events and dates of Biblical History. The Roman edition contains also a second part relating to Church History (*See I, 4*).

R. *Kitábu't Tatbíq* (The book of Adjustment). Rev. T. J. Scott, D. D 194 pp. 8vo.: 12 as.: publ. M. '88. A harmony of the 4 Gospels.

Khurúj kí Kitáb ke Mazámin ka Majmú' Rev. J. J. Lucas. 135 pp. 8vo: 6 as: publ. P. '97. 1st Ed. 500 cps. "The substance of the Book of Exodus" in the form of question and answer (for teachers).

R. *Ditto.* 335 pp. 12 mo.: 6 as.

Kutub i Iláhí kí Tafsír ke Qawánín (Rules for the exposition of the Divine Books). Anon. 59 pp. R. 12mo: 6 p. A set of short rules for the interpretation of Scripture, with explanations and illustrations of their employment. (9).

A. *Lugát i 'Ibrání* (Hebrew Lexicon). Rev. W. Hooper. 445 pp. 12mo: Rs. 2: publ. P. '80. 1st Ed. A Hebrew-Urdu Dictionary, arranged according to roots. (9).

R. *Lugát i Kitáb i Muqaddas* (Dictionary of the Holy Bible). Mrs. Mather. 580 pp. 4to: Rs. 2: publ. Mz. '75. A Bible Dictionary, with numerous illustrations, revised and edited by the Rev. M. A. Sherring. (9).

R. *Miftáhu'l-kitáb* (A key to the Bible). Revs. R. Mather and W. Glen. 420 pp 12 mo: 8 as.: publ Mz. '64. 1st Ed. A hand-book to the Bible, giving an account of the origin and contents of each book, with some mention of versions and translations; a discourse on fulfilled and unfulfilled prophecies; a chronological table and other explanatory matter, with three maps (9).

Miftáhu't Taurát (A key to the Pentateuch). Anon. 151 pp. 8vo: 2 as.: publ. P. '76. 2nd Ed. 1,200 cps. A treatise on the typical meaning of the Israelites' wilderness journey, the tabernacle and its vessels. With coloured illustrations. (18).

Muntakhabát i Baibal. (Selections from the Bible). 101 pp. 16mo: 2 as.: publ. P. '79. 2nd Ed. 1,000 cps. Bible teachings on faith and duty consisting of verses arranged under headings.

R. *Muqaddas Kitáb ka Ahwál* (Bible Narratives.) Rev. F. Hoernle. 119 pp. 8vo: 2 as.: publ. P. '95. 6th Ed. 5,000 cps. Part I. Old Test.

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Ditto. Part II (New Test.) 90 pp. '92. 5th Ed. Tr. from Dr. Berth's *Biblische Geschichten.* (9).

R. Pt. I. '92. 192 pp.; Pt. II., 88 pp. (9).

R. *Naqsha e Kan'án* (Map of Canaan). Anon. Sheet. (9)

R. *Naqsha e Mulk i Kan'án* (Map of the land of Canaan). N. Charles. Sheet, varnished, 8 as. (10).

Two maps of Canaan, one in R. on paper; the other glazed, on cloth. Both very defective.

R. *Nayá Ahdnáma.* Rev. H. U. Weitbrecht, Ph. D. 20 pp. 8vo: 1 an. publ. P. 1st Ed. 500 cps. An Urdu version of *Bible House Paper No. III*, on the Revision of the Urdu translation of the New Testament. (R. see *Urdú Nayá Ahdnáma*).

R. *Paidáish kí Kitáb ke mazamín ká majmú'.* Rev. J. J. Lucas, D. D. 164 pp. 8vo: 6 as.: publ. P. '97. 1st Ed. 500 cps. The substance of the Book of Genesis in the form of question and answer. For the use of teachers.

R. 182 pp. 12mo: 6 as.

R. *Pák Kitáb ke Chaupáe* (Scripture Quadrupeds). Bábú W. Gurney. 94 pp. 24mo: 2 as.: publ. Mz. '70. 2nd Ed. Translated from the English. (10).

Qadím Tawáríkh ká Ikhtisár. (A conspectus of ancient history). Rev. E. M. Wherry, D. D., tr. 168 pp. 8vo: Re. 1: publ. A. T. S. (Allah.) '87. 1st Ed. 1,000 cps. Referring to the countries mentioned in the Bible. Translation from *Landmarks of Ancient History.*

R. *Qá'ida e 'Ibrání* (Hebrew Grammar). Rev. J. Warren. 322 pp. R. 12mo: Re. 1: publ. N. I. '79. 1st Ed. An Elementary Hebrew Grammar, combined with reading lessons. The arrangement is wanting in clearness; the verb and the noun being mixed up. There is no paradigm of the pronouns in their different combinations, and no index or table of contents. (10).

Tafsílu'l Kalám (Exposition of the Word). H. E. Perkins, Esq. 350 pp. R. 8vo: 6 as.: publ. P. A translation of the Dublin Text-book, being an index of Scriptural subjects, with the passages bearing on each, collected under their respective heads. (10).

R. *Ditto.* 250 pp. 8vo: 3 as. 1st Ed. (10).

Takmílu'l Akhbár. (Fulfilment of Announcements). Dr. Valentine (of Agra). 56 pp. 8vo: 1 a.: publ. N. I. '95. 1st Ed. 1,500 cps. An enumeration of O. T. Prophecies of Christ, with their fulfilment in the N. T.

Taqdísu'l Lugát (Sacred Glossary). Rev. T. J. Scott, D. D. 168 pp. R. 8vo: Re. 1: publ. M. '73. 1st Ed. A translation of

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Barr's Bible Index of names and subjects, with an introduction, a chronological table, and a map of Canaan. (10).

Tarikh i Josefi (Josephus's History). Rev. H. Mansell, D.D. R. 8vo: publ. M. from '77. A translation of the historical works of Flavious Josephus, in 20 parts. Each pamphlet @ 2 as. contains two parts, averaging about 150 pps. together. Apparently 14 parts have come out thus far. (10).

Tasdíqu'l Kitáb. (Verification of the Book.) Rev. T. J. Scott, D.D. 31 pp.: 8vo: 6 p. publ. M. '88. 1st Ed. Proofs of the inspiration of Scripture

Tawáríkhu'l Masíh, Pahlá Hissá. (A History of Christ, Part I). Rev. Maulawí Imádu'd Din, D.D. 87 pp.: 8 vo: publ. P. '93. 1st Ed. Dealing with His Ancestry.

Ditto —*Dúsrá Hissá* 140 pp.: 8vo: publ. P. '94. 1st Ed. Part II. On His Birth and Childhood.

Ditto. Part VII on the Crucifixion and Resurrection (left incomplete by the author's death.)

R. *Urdú Naye Ahdnáme ke Tarjumon kí kaifiyat.* Rev. H. U. Weitbrecht, Ph. D. 23 pp.: 8vo: 2 ans: publ. P. 1st Ed. 500 cps. "The Urdu translations of the New Testament, with special reference to the Revision of 1893—99." (See *Nayá Ahdnámá our us ke Urdú tarjumon kí kaifiyat.*)

A. *Tulú'i Áftáb i Sadáqat* (The rising of the Sun of Righteousness). Anon. 172 pp.: R. 8vo: 3 as.: publ. R. T. S. '61. A companion to the Bible, giving (1) a compendium of secular history previous to Christ; (2) a short history of Israel; (3) a precis of the New Testament writings, and proofs of their genuineness. Very short and fragmentary. (10).

Waqi'át i Masíh. (Events in the Life of Christ.) By Maulawí Hisámu'd Dín, tr. Part I: 70 pp.: 8vo: 1 a.: publ. Pr. '84. Part II, 64 pp.: 1 a. From the Mahrati Life of Christ, by Rev. Baba Padmanji (incomplete).

Yisú' Masíh ká Ahwál (The Story of Jesus Christ). Mr. Henry Carre Tucker. 197 pp.: 8vo: 4 ans.: publ. P. '95. 2nd Ed. 2,000 cps. Harmonized in the words of the Gospels by the late Commissioner of Benares and founder of the C. V. E. S.

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3. Doctrinal, Moral and Pastoral (including Catechisms).

'Ainu'l Hayát (The Fountain of Life). Rev. Tára Chand. 232 pp.: R. 8vo: 4 as.: publ. C. K. P. '83. 1st Ed. A translation of *The Spirit of Life*: a treatise on the person and offices of the Holy Spirit, by the Right Rev. E. H. Bickersteth (late Bishop of Exeter). (10)

R. *'Aqá'idnáma, I.* (Exposition of the Creed).
R. *Do, II.* Anon. 66 pp.: R. 24mo: 1 a: publ M. '72.
R. *Do, III.* Do. 67 pp.: do. 2 as.: publ. M. '69.
The articles of Faith of the Methodist Episcopal Church, explained in catechetical form, with Scripture proofs. No. I is for children. [*See also Catechisms.*] (11).

A. *'Aqá'id wa Fará'iz* (Belief and Duties) Anon. 83 pp.: R. 12mo: 1 a. 6 p.: publ. C. K. N. '69. "The Faith and Duty of a Christian, digested under proper heads, and expressed in the words of Scripture, chiefly selected from the Christian Institutes of Bishop Gastrell" (11).

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Nagma i Tambúrí. (The melody of a lute). 115 pp 8vo: 2 as.: publ. P. '74. 1st Ed. 1,500. An epistolary controversy between Rev. 'Imádu'd Dín and Maulawí Sayyad 'Alí Muhammad, Mujtahid (A Muhammadan D. D.) of Lucknow. Edited with a preface by Sardár Dayál Singh, Majíthia, Amritsar.

Qará'inu'l Qurán. (The arrangement of the Qurán). Mr. Abdu'llah Athim. 4 pp 8vo: 3 p.: publ. Pr. (Amritsar).

Qurán. (The Qurán). Rev. Dr. Imádu'd Dín. 304 pp. 8vo: Rs. 2: publ. Pr. (Amritsar, '94. 1st Ed. An idiomatic Urdu translation.

R *Ditto.* 307 pp. Rs. 2-8: (Pr. M. L.).

R. *The Qurán.* 650 pp. 8vo: Rs. 4: publ. L. M. '76. An edition in the Roman character of the Qurán translated into Urdu by Shaikh Abdu'l Qádir, Dihlawí, ibn i Shah Waliu'llah, with a preface and introduction, in English, by the Rev. T. P. Hughes, and an index in Urdu by the Rev. E. M. Wherry.

Radd i ráe Islám dar báb i Mu'jizát. (A refutation of the Muhammadan doctrine of miracles). Rev. H. Mansell. 20 pp. 8vo: 3 p: publ. M. '88. 2nd Ed. An answer to the demands made by Muslims that Christians of the present day should perform miracles, based on Math. xxi, 21, and Mark xvi, 17, 18.

Radd i Tahríf. (Refutation of the corruption of the Jewish

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and Christian Scriptures, Revised). Anon. 26 pp. 16mo : 3 p : publ. P. 2nd Ed. 1,000 cps.

Ráh i Naját. (The Way of Salvation). Mr. M. Haníf. 192 pp. 16mo: 4 as.: publ. P. 2nd Ed. 1,000 cps. Set forth by a convert from Islám, in connection with his own experience.

R. *Risála e Qurán.* (A tract about the Qurán). J. W. McGee, tr. 12 pp.: 12mo: 3 p.: publ. M. '00. From Dr. Rouse's tract on the same subject.

Riwyú Burhán i Ahmadiyya. (A Review of Mirza Gulám Ahmad's work, entitled *Burhán i Ahmadiyya*). Rev. G. L. Ṭhákur Dás. 80 pp. 8vo : 4 as.: publ. A. M. Pr. 1st Ed. 500 cps.

Rouse's (Rev. Dr. G. H.) Tracts for Muhammadans. publ. C. L. S. '00 and '01. 8vo : 3 p. each.

Qurán. (The Qurán).
Injíl Sharíf kí Sihhat o Durustí. (Integrity of the New Testament).
Masíh yá Muhammad. (Christ or Muhammad).
Begunáh Nabí. (The Sinless Prophet).
Yisú' Masíh. (Jesus Christ).
Yisú' Masíh kí Maut aur Jí Uṭhná. (The Death and Resurrection of Jesus Christ).
Yisú' Masíh kí nisbat Peshíngoíán. (Prophecies regarding Christ).
Hazrat Muhammad. (Muhammad).
Sachchá Islám. (The True Islám).
Izháq aur Ismáíl. (Isaac and Ishmael).
Asmá e Iláhí. (The Divine Names).
Namáz. (The Muhammadan Prayers).
Fátiha. (The first chapter of the Qurán).
Roza. (Fasting).
Fárqlít. (The Paraclete).
Khudá ke Das Ahkám. (The Ten Commandments).

Salásatu'l Kutub. (The Three Books). Captain W. R. Aikman. 286 pp. 8vo : 1 a.: publ. P. '72. A comparison of the Old and New Testaments with the Qurán, covering the usual points of controversy, and contending that the Muhammadan apostasy was foreshown by Daniel, the prophet. (51).

Shahádat i Qurání bar Kutub i Rabbání. (The Testimony of the Qurán to the Christian Scriptures). Rája Shiv Parshád, tr. 242 pp. 8vo: 8 as.: publ. N. I. '87. 3rd Ed. 500 cps. From the English work by Sir William Muir.

Shahr i Khámoshán. (The City of Silence). Maulawí Hisámu'd Dín. 16 pp. 8vo : 6 p.: publ. Pr. (Bombay).

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A meditation on the Cemetery.

Sírata'l Masíh wa'l Muhammad. (The characters of Christ and Muhammad). 40 pp. 8vo : 2 as.: publ. P. 3rd Ed. 1,000 cps. Contrasted in parallel columns of quotations from the Gospels and the Qurán.

Taftíshu'l Auliyá. (Researches about Saints). Rev. Imádu'd Dín, D.D. 167 pp. 8vo : 4 as.: publ. P. '89. 1st Ed. An inquiry into the origin of Sufi Saints.

Tahqíqu'l Ímán. (Investigation of the Faith). Rev. 'Imádu'd Dín, D.D. 140 pp. 8vo : 4 as.: publ. P. '92. 4th Ed. 500 cps. A pamphlet written by the author after his conversion, as a vindication of the step. Attacks the prophetic office of Muhammad, and seeks to establish the Christian faith. (52).

Tahqíqu'l Wáqi'áti'l Injíl. (An examination of the Gospel facts). Rev. F. G. Newton. 16 pp. 8vo : 1 p. publ. L. '74. With special reference to those which are denied by Muslims.

Tahríf i Qurán. (Corruption of the Qurán). 210 pp. 8vo : 4 as.: publ P. 2nd Ed. 500 cps. Showing that, as a matter of fact, the charge of tampering with the sacred writings of their faith is more applicable to Muslims than to Christians.

Ta'lím i Muhammadí. (Muhammadan Doctrine). 258 pp. 3 as.: 8vo : publ. P. 3rd Ed. 1,000 cps. Intended as a continuation of *Tawáríkh i Muhammadí* (see below). A sketch is given of Muhammadanism in respect of (1) Dogmas : (2) Religious Observances: (3) Social Customs: (4) Ancient Religious Traditions: and it is shown how far these correspond with Christianity or are contrary to true religion. (53).

Tanqídu'l Qurán. (Criticism of the Qurán). Rev. Dr. Imádu'd Dín. 182 pp. 16mo: 4 as.: publ. Pr. (Amritsar) '95. 1st Ed. In the form of a subject-index, with references to passages, and a brief exposition of each subject.

Tanqíh i Mubáhisa. (A report of the discussion). Rev. G. L. Thákur Dás. 168 pp. 8vo: 1 a.: publ. P. 1st Ed. 1,000 cps. Report of the discussion held from 22nd May to 5th June 1893, between Mr. Abdu'llah Athim and Mirzá Ghulám Ahmad. Reprinted from the *Núr Afshán*.

Taqlí'átu'l Ta'líqát. (The Eradication of the Ta'líqát). Rev. Dr. 'Imádu'd Din. 100 pp. R. 8vo: 1 a.: publ. P. '77. 1st Ed. 100 cps. A reply to *Ta'líqát* (Suspensions), a controversial work by Munshí Chirágu'd Dín of Awadh, called forth by the author's *Tawáríkh i Muhammadí.* (52).

Taríqu'l Hayát. The way of life). Rev. Dr. Pfander. 166 pp. 2 as.: publ. 5th Ed. 3,000 cps. A treatise on sin and redemption, showing the nature and consequences of sin,

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and pointing out the inadequacy of the means of deliverance from it offered by reason and other religions, especially the Muhammadan, and finally proving the sole adequacy of Christ's redemption as a remedy for sin.

Tauzínu'l Aqwál. (The weighing of utterances). Dr. Imádu'd Dín. 56 pp 8vo: 2 as.: publ. Pr. (Amritsar) '93. Criticisms of Mirzá Ghulám Ahmad's teachings.

Tawáríkh i Muhammadí. (History of Muhammad). 244 pp. 8vo: 4 as.: publ. P. 2nd Ed. A sequel to *Hidáyatu'l Muslímín.* Going in detail through the events of the life of Muhammad as given in the standard works of tradition, and testing his claims to the prophetic office by his antecedents and actions. (53).

Teg o Sipar i 'Ísawí (The Christian Sword and Shield). Rev. C. W. Forman. 308 pp. 8vo: 3 as.: publ. P. 2nd Ed. 500 cps. In three parts of the same size—(1) Is the Qurán the word of God ? (2) Answers to Muhammadan objections ; (3) Proofs of the truth of the Christian faith.

Ummahátu'l Mominín. (The Mothers of the Faithful). Mr. Ahmad Shah Shaiq. 154 pp. 8vo: 6 as.: publ. Pr. (Gujránwála) '97. 1st Ed. A review of the character of Muhammad as shown in his dealings with his wives.

Wajhatu'l Ímán. (The Reason for Belief). Anon. 24 pp. 8vo : 3 p.: publ. N. I. '98. 1st Ed. 3,000 cps Showing that Islám is not the true faith ; in the form of conversations between two friends, a Christian and a Muhammadan.

Wáqi'át i 'Imádiyya. (Incidents in the life of 'Imádu'd Dín). 18 pp. 8vo: 1 a. : publ. P. '66. 1st Ed. 625 cps. The story of the author's conversion from Islám to Christianity, with a statement of his reasons for taking this step. (53).

4. Reformers.

Arya Lectures (see *Ta'lím wa asúl i Áryá Samáj*).

R. *Áryá Samáj.* (The Aryá Samáj). Rev. F. L. Neeld. 20 pp. 12mo: M. 1st Ed. A Lecture given before the M. E. Conference on the tenets and methods of the Aryá Samáj and how to deal with them.

Brahm Mazhab. (The Brahmo Religion). Rev. S Knowles. 39 pp. 12mo.: 6 p. : publ. M. '68. Translated from the English of Rev. T. J. Scott, D.D. (57).

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Hawá e Zamána Dawá e Zamáná. (The atmosphere of the age the remedy of the age). Mr. Abdu'llah Athim. 64 pp. 8vo : 4 as. : publ. Pr. (Amritsar,) '90. 2nd Ed. 300 cps. Verse for modern readers.

Khatt i Shikágo. (The letter from Chicago). Rev. Dr. Imádu'd-Dín. 20 pp. 8vo : 1 a : publ. Pr. (Amritsar). '93. A letter written in answer to an invitation to attend the Parliament of Religions at Chicago.

Máhíyat i Rigwed. (The nature of the Rig Veda). Mr. 'Abdu'llah Athim. 7 pp. 8vo.: publ Pr. (Amritsar). According to the translation of Professor Max Müller.

Mukhtasar Rivyú bar Krischan Mat Darpan. (A brief review of the *Mirror of the Christian Religion,* an Arya attack on Christianity by Pandit Lekh Rám.) Mr. Abdu'llah Athim. 8 pp.: 8vo : 3 p.: publ. Pr. (Amritsar).

Namúna e Azádí dar Qaid wa Qaid dar Azádí. (An example of freedom in bondage, and bondage in freedom). Mr. Abdu'llah Athim. 20 pp.: 8vo : 1 a. : publ. Pr. (Amritsar). Against the Arya Samáj).

Nikát i Islám i Ahmadiyya. (Strictures on Ahmadite Islám). Abdu'llah Athim. 74 pp. 8vo : 4 as. : publ. Pr. '83. The naturalistic doctrines put forth by the Hon. Sayyad Ahmad in the name of Islám exposed. (57).

Sar Sayyad Ahmad Khán Bahádur kí chand galatíán qábil i i'tiráz. (Certain fallacies of Sir S A. K., which are open to objection). Mr. Abdu'llah Athim. 4 pp. 8vo : 3 p.: publ. Pr. (Amritsar).

A. *Tanqídu'l Khiyálát.* (A criticism of Thoughts). Rev. Dr. Imádu'd Dín. 8vo : 2 as. : publ. P. '82-83. A series of tracts intended to refute the naturalistic form of Islám put forth by Sayyad Ahmad Khan, C. S. I., in his Commentary on the Qurán and other works. Thus far four pamphlets have appeared at 2 annas each—(1) Reason as a Spiritual Guide. 48 pp.: 2,000 cps. (2) Ancient and Modern Islam, 24 pp.: 2,000 cps. (3) Apostles and Prophets, 30 pp.: 2,000 cps. (4). Inspiration and Revelation. (57).

Usúl wa Ta'lím i Aryá Samáj. (The Principles and Teachings of the Arya Samáj). By Pandit Kharak Singh and Dr. H. Martyn Clark, in 6 parts, each 8vo : 6 p. publ. P. A series containing the following :

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Wed Mazhab. (The Religion of the Vedas). Rev. G. L. Thákur Dás. 29 pp. 8vo: 6 p.: publ. P. 2nd Ed. 1,000 cps. Showing the history of its origin and its real nature, as compared with the "Arya" travesty.

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PERIODICALS.

R. Kaukab i Hind. (The Star of India). 4 pp. folio. Rs. 2 annually; publ. M. Started 1867. A weekly newspaper for Christians: similar in matter to the *Makhzan i Masíhí.* Formerly published in the Persian character: changed to Roman in 1885. Represents the Methodist Episcopal Missions in Awadh and Rohelkhand (58).

Khairkhwáh i atfál. (The children's well-wisher). 4 pp. R. 4to.; publ. M. Started 1874. Illustrated, with an article explaining the picture, a story, a hymn and some Scripture notes (58).

R. Makhzan i Masíhí. (The Christian Treasury). 20 pp. R. 8vo. Rs. 2 annually; publ. A. M. Started 1868. A monthly magazine for Christians. Consists of news paragraphs, extracts and original articles in Urdu-Roman and English. Has also a supplement containing notes of Sunday School lessons. Represents the American Presbyterian Mission in North India (58).

Masíhí. (The Christian). 32 pp. 8vo: Re. 1-8 p.m. A monthly magazine of a devotional character, conducted by lay members of the Church of England, with notes and comments, publ. Pr. (Amritsar). Started '96.

Núr Afshán. (The Light Scatterer). 8 pp. R. 4to 6 p. per copy. Rs. 2-8 annually; publisher, L. M. Started 1872. A weekly newspaper containing general news together with religious articles, both controversial and devotional. Present editor, Rev. Dr. Wherry, A. P. M. (58).

R. Parhezgárí. (Abstinence). A monthly Temperance paper, 4 pp. 4to. 12 as. per annum; in connection with the C. M. S. Missions in the N.-W. P.

Rafíq i Niswán. (The Woman's Friend) 8 pp. fcp. Re. 1 annually; publisher, M. Started 1884. A monthly journal

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for women in large character (lithographed) containing general information and instructive articles and a few items of news. Suitable both for Christians and Non-Christians Illustrated. (58).

Sadá e Bashír. (The voice of the evangelist). A monthly broad sheet for gratuitous circulation 4 pp. 4to. Supported by the Telegraph and Postal Christian Union. publ. Pr. Gujrat.

Sande Iskúl Sabaq. (Sunday School Lessons). 12mo: publ. M. An Urdu reproduction, both in the Persian and Roman character, of the *Berean Lesson Leaf*; giving a weekly sketch of consecutive lessons for Sunday Schools, together with hints for the study of Scripture. (58).

Tabíb i 'Ámm. (The Universal Physician). A quarto religious newspaper, weekly of 12 pp: representing the U. P. Mission: publ. Pr. (Gurdáspur).

Tuhfa e Sarhadd. (A gift from the Frontier). A weekly news sheet of 8 pp: 4to. Started '00. Publ. Pr. Bannu. Present Editor, Dr. T. Pennell.

ALMANAC.

Jantrí e Kalísiyá e Inglistání. (An Almanac of the Church of England). 26 pp. R. 8vo : 1 a.: publ. C. K. P. An Urdu edition of the *Churchman's Almanac,* with the proper lessons, &c.

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PART I.

2. Bible Handbooks.

R. *Lugát i Yúnání.* (Greek Lexicon). Rev. J. C.R. Ewing, M. A. 288 pp. 8vo.: publ. A. M. '87. A Dictionary of New Testament Greek.

3. Doctrinal, Moral and Pastoral.

Dah bar dah. (Ten times ten). Anon. 24 pp. 8vo: 2 as.: for 25: publ. N. I. '95. 1st Ed. 5,000 cps. Selected verses of Scripture on the plan of salvation.

R. *Ditto.* 22 pp. 2nd Ed. 2,000 cps.

Daqáiq i Haqáiq i zail dar Usúl. (On certain points of fundamental doctrine). Mr. Athim. 16 pp. 8vo: 1 an.: publ.

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Pr. (Amritsar). Reflections on human knowledge, church government, etc.

R. *Dín i 'Ísawí ke subút men.* (In proof of the Christian faith). Mrs. M'Grew, tr. 26 pp. 8vo: 1 a.: publ. M. '00. A short treatise on certain of the Christian Evidences by Rev. Joseph Alden, D. D.

R. *Dín i 'Ísawí kí Sadáqat ke Subút.* (Proofs of the Truth of the Christian Religion). Rev. J. J. Caleb. 104 pp. 8vo: 4 as.: publ. N. I. '83. 1st Ed. A translation of Paley's *Christian Evidences.* Intended for those who have been brought up as Christians.

CATECHISMS.

Dín i 'Ísawí ke Suwál o jawáb. (Catechism on the Christian Religion.) Rev. C. Baumann, Ph. D. 39 pp. 16mo: 3 as.: publ. N. I. 1st Ed. 5,000 cps. An Elementary Catechism.

R. *Usúlu'd dínu'l 'Ísawi.* S. B. Burrell, tr. 24mo : 49 pp. publ. Sik : '73. Translation of *An Introduction to the knowledge of the Christian Religion* by the Rev. H. Crossman, M. A. Explains the teachings of the Church Catechism in the form of question and answer

5. Sermons.

R. *Kalimát i Salís.* (Plain words). Anon: 296 pp. 12mo: publ. C. K. N. '83. A translation of the first series of *Plain Words* by Bishop Walsham How. (15).

6. Devotional.

R. *Rasúmnáma.* (Book of rites). Revds. J. F. Ullmann and J. J. Caleb. 85 pp. 12 mo : publ. A. M. '86. 5 as. Contains services for administration of the Sacraments, &c., for use in Presbyterian Churches.

10. Children.

Ganjína i Lázwál. (The unfading treasure). Anon. 24 pp. D. 8vo.: 9 p.: publ. M. '77. A dream and its interpretation, part of a Sunday School series.

11. Miscellaneous.

Roman Urdu First Reader. 32 pp. 1 anna publ : C. L. S. (Allahabad) '00, 8th Ed. 5,000 cps.

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" " *Chauthí* " (Urdu Fourth Book) 148 pp. 8 vo.: 4 as.: publ. C. L. E. S. (Panjab) '90, 2nd Ed. 2,000 cps.

PART II.

PUBLICATIONS FOR NON-CHRISTIANS.

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Angúristán men mazdúron ká kám (The Labourers in the Vineyard). A. L. O. E. 67 pp. 16mo: publ. P. '90. An application of the parable.

Boná, ugná, barhná, phalná. (The Corn Growing). A.L.O.E. 26 pp. 16mo: publ. P. '90. An application of the parable.

Darakht i besamar aur Bagbán, yá 'Ajíb Piyár. (The unfruitful Tree and the Gardener, or Wondrous Love) 16 pp. 32mo: 1 p.: publ. P. '93, 3rd Ed. 5,000 cps.

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Suwálát i gaurtalab. (Important questions). 20 pp 32mo: 1 p.: publ. P. '93, 3rd Ed. 5,000 cps.

Tín Qism ke Bihishtíon ká bayán. (Three kinds of bihishtis). 12 pp. 32mo: 1 p.: publ. P. '85, 2nd Ed. 5,000. The mashk bearer, the clouds, and the preacher of the Gospel M. H. (49).

4. Reformers.

Chídagí, ya Masíh Badsháh (Election, or Christ the King) 13 pp. publ. L. M. '87, 1st Ed. 750 cps. A tract addressed to Brahmos.

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